لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Nabuwwat 1347—November 1968

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulâm Ahmad was born in 1885 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of setting disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inclucate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missons. On his death on November 8 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be adressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all atrticles, nor does it accept any responsibility for views expressed by contributors.

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The Review of Religions

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Guide-lines to Missionaries

The Ahmadiyya Movemement is dedicated to projection of Islam with a sense of mission as its highest, noblest and foremost duties. It has been raised for the very purpose. Presentation of Islam through propagation of its teachings and practice of its values are its *sine qua non*. The Khalifatul-Masih II laid special stress on preaching work and evolved an administrative machinery of the central oragnization aimed at implementing, in a most effecient manner, the objectives of the Movement. He provided (1) extensive facilities of teaching and training missionaries, (2) a collection mechanism so that the program of spiritual world conquest does not suffer from shortage of funds and (3) printing and

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publication arrangements so that literature can be made available to all the mission centres in all the languages spoken in the target areas. In order that maximum use be made of the means at the disposal of the entrepreneurs, the Khalifatul Masih II gave, from time to time, most valuable directives to the missionaries.

The assignment of a missionary, he said, in his directive to the late M. Jalaluddin Shams "is to forge a bond between the community that Allah raises through him and the centre on the same level as is between the body and the limbs". He feared that "otherwise, our expansion itself might become the cause of our decline. It is therefore the foremost duty of the missionaries that they should bring close in love and attachment all those who join the Ahmadiyya Community so that the entire movement may be welded so compact that none may ever succeed in creating division in its ranks. If they are Syrian Ahmadies, they should not be permitted to feel that they are Syrians or if they are Egyptain Ahmadies, they should not have the idea that they are Egyptian Ahmadies. For, Islam has come to dilute the forces of patriotism : not that it aims at uprooting love of motherland. On the contrary, Islam regards patriotism as part of faith but it downgrades motherland replacing it with a higher ideal : it teaches one to treat the whole world as one's homeland - nay it goes still higher : it teaches one to regard humanity one's homeland. The word world refers to living mankind but humanity covers all men, even those who have passed away, even those who have yet to come. A be-

liever is committed to preserve the valuable heritage handed down by past generations and to clear them of all stigmas and at the same time create a virtue-promoting atmoshpere for the benefit of the coming generations. Humanity alone can, therefore, be one's target. Our missionaries should keep that objective in view and stand up for it with constancy".

In his Friday sermon delivered on November 22, 1929, the Khalifatul Masih II, making a forceful appeal to the community to step up preaching activity, observed, "Our propagation is stumped on account of an obstacle ; missionaries, as a rule, tour the centres where we already have communities, I have given thought to the idea of making it compulsory for each missionary to visit places where we have no communities so that new communities may spring up".

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On another occasion giving directives to missionaries, the late Khalifatul Masih II of blessed memory advised them to pay attention to self-purification as an effort parallel to mission activity, to buy their own books, to make no requests, to shun flattery, to cultivate a spirit of dependence on God, to fight evil with courage, to be persevering, to have recourse to prayer, to take stock of their output, to deliberate well over questions, to encourage members to pay visits to the centre.

In a directive to a missionary selected for service in the United States of America, the Khalifatul Masih II laid down a set of guidelines : the

converts should be taught and trained in Islamic ways of behaviour : they should be passionately attached to the center and the Khalifa: they should be imbued with a spirit of self-sacrifice : great stress should be laid on prayers : Black and White should be given equal treatment ; the missionary must stay away from politics, ponder over the Holy Quran well, keep away from places and people given to frivolous activity, make his life simple and free from formality and acknowledge the services of his predecessor - missionaries with his heart, pen and tongue. He should ever keep in his mind that we do not worship men and that we are servants of God alone and he should make obedience to the Khalifa his calling and impart the same spirit to those who lend his ear to him.

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On another occasion, the Khalifatul Masih II said that the approach of a missionary to his main duty of projecting Islam should be rational as well as emotional, as the occasion demanded and he should impress others as one deeply involved emotionally ; he should communicate in full the teachings that have been received through the Holy Prophet to the target people ; he should also point out to them their drawbacks ; he should project broad outlines and principles to non-Muslims and impart detailed teaching to converts ; he should be selfless and not motivated by personal ends ; he should make no personal demands or requests ; he should be very courageous and never address audience for

applause ; he should visit places and people to whom the message has not been delivered or where no response was made ; he should be compassionate in word and in deed and should have human feelings of kindred sympathy and work to assuage pain ; he should keep himself well informed about current events and should have general knowledge ; he should fully observe etiquette and good manners and should be a good conversationlist and conversant with basic facts of all sciences ; he should be neat in dress and in peronal appearance and should be particuler about table manners ; should spend economically, even frugally ; should never indulge in self-praise ; should observe prayers regularly and generally remain devoted to duties of worship, glorification and remembrance of God and take to *navafil* and resort to prayer often ; should have administrative sense ; and he should pick up from converts and others some under-studies so that his work and his mission may expand and continue even after him.

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A missionary, the Khalifatul Masih II further advised, should never under-estimate his adversary, nor should he be ever in awe of him and should put his trust in Allah for guidance and help and should at the time of making a speech, turn with an open mind and prayerful heart to God for light. He should be neutral and never committed to any group and should not arrogate to himself all knowledge. He should never be discriminating in communicating the message of Islam, not prefer a rich group to a poor

group ; in fact, the Khalifatul Masih II observed, it was easier to approach the poor and the downcast—they deserve more a chance to lift themselves out of their misery. A missionary, the late Amirulmominin said, should be very social ; he should also be self-scrificing and be ever on the lookout for openings for communicating the message, the viewpoint and teachings of Islam and should have the tact to make use of a situation. He could do so, said the Khalifatul Masih II, if he could cultivate the gift of talk. He should not, the Amirulmominin warned, enter into discussions of topics that did not directly concern his main job. A missionary should be very well-behaved, and cultured and should promote good manners, good morals and spiritual well-being of the members ; he should also be smart and dynamic, observed the Khalifatul Masih II.

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The late Khalifatul Masih II in a directive to a missionary proceeding to Africa, gave the following instructions : (1) Learn the local language (2) work with compassion, love and wisdom (3) Africans respect their chiefs. Take into account their feelings when you are dealing with them. (4) If you have to admonish anyone, do so privately (5) Teach them the faith gradually with an eye to their mental capacities (6) Be very careful in your behaviour (7) Give due consideration to authorities (8) Africans have a feeling that the world despises them, dispel it with loving treatment. (9) Simplicity in manners, dress and food is very important, he added.

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Men Must set good Examples

(By the Promised Messiah)

It is important for our movement that women-folk should be trained in the ways of piety otherwise they (men) will be guilty of a grave sin. When a wife can point out to a man at his face his faults, can such a woman become God-fearing? When the sense of piety is absent, even the children that are born partake of impiety. A pious progeny is the outcome of a long chain of purity. If it is not there, the off-spring are evil. It is important therefore that all should turn away from evil ways and men should set good examples to women-folk. A wife is a spy on her husband. He cannot hide his faults from her. Women are also inwardly very wise. The idea that they are stupid had better be dismissed. They absorb inwardly all your influences. When the husband is going straight, the wife will be in awe of him and also in fear of God. The wives of prophets and saints were women of virtue. For, they used to absorb good influences. When husbands are rascals and evil-doers, women-folk become alike. The wife of a thief can seldom think of rising up in the small hours of the morning to offer pre-morning prayers. When the husband is out on a theft expedition, will she be resorting to Tahajjud in his absence?

الرجال قوامون على النساء

means therefore that women-folk are influenced by their husbands. A wife will partake of the virtue and piety of the husband in proportion to his effort in the direction. If, on the contrary, he is given to delinquent ways, she will partake of his delinquency.

(Malfuzat-i-Masih Mauood)
pp. 217—218

Ten Divine Favours Granted to Promised Messiah

(1) God has granted me insight into the sciences of the

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Holy Quran.

(2) God has favoured me with the miraculous knowledge of the language of the Quran.

(3) God has conferred greatest acceptance on my prayers.

(4) God has given me heavenly signs.

(5) God has granted me signs pertaining to the earth.

(6) God has given me the assurance that whoever ran the gauntlet with me shall be worsted.

(7) God has given me heart-gladdening promise that my followers will always have the upper hand in the truthfulness of their argument and mostly they and their generations will enjoy great honour in the world so that it may become clear to them that one who comes from God never runs into any loss.

(8) God has promised me to continue showing my blessings till the Doomsday as long as life in the world lasts, so much so that kings will seek blessings from my clothes.

(9) God gave me the happy news twenty years ago: "You will be rejected and people will turn you down. I will accept you and establish your truth through very powerful attacks".

(10) God has given me the promise: In order to manifest a second time your lights, I will raise a Man from among your children inspiring him with the blessings of the Holy Spirit. He will be of pure nature and attached to God in extreme piety and will be the Manifestor of the Truth and the victory as if God Himself has descended from heaven.

These make ten complete:

Wait, the time is coming, nay it is at hand when God will grant great popularity to this dispensation in the world and it will extend to the east and the west and the north and the south and will be synonymous with Islam in the earth. These are not the utterances of a man. This is a revelation from God for whom nothing is impossible.

(Vide Tohfa-i-Golarviya P. 90)

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The Meaning of Islam

The Khalifatul Masih III gave a detailed exposition of Islam in his sermon delivered at Rabwah on June 19, 1968. Its verbatim version in English is given here.

I had, in my address to the class started here recently to popularise study and teaching of the Holy Quran...(related subjects also form part of the course)... . drawn attention to the fact that due to the love the Promised Messiah (blessings and peace be on him) had for the Holy Prophet (blessings of Allah be on him and His peace) and in implementation of the promises that Allah had given the Holy Prophet about the revival and victory of Islam (that were destined to find their fulfillment through the Holy Prophet's spiritual son, the Promised Messiah), God granted the Promised Messiah by His unlimited grace, such insight into the sciences posited in the Holy Quran as leave one utterly breathless in wonderous amazement. In order to press home this basic fact, I placed before the class a part of a verse of the Holy Book, namely

ان الدين عندالله الاسلام

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I had observed then that the Promised Messiah has given out various enchanting, wonderful and explanatory interpretations of this little bit of a line. I propose to recapitulate here what I related before the class. The Promised Messiah says :

ان الدين عندالله الاسلام

i.e. all religions are false except Islam" (zamima Anjam-i-Atham P. 30).

2. He again says "ان الدين عندالله الاسلام" means : True and perfect religion in the sight of God is Islam and should anyone follow any religion other than Islam, it will not be accepted of him at all and he will be in the hereafter among the losers". Jang-i-Muqaddas P. 3.)

3. He observes : "ان الدين عند الله الاسلام" means : no religion other than Islam can be acceptable and this is not just an assertion ; (its) effects bear it out.....if any follower of a religion other than Islam carries the lights and blessings and efficacies of his religion, he should come forward and enter into a contest with us". (Alhakam Nov. 17, 1905).

I further told the class that the spiritual influences of the Holy Quran did not come to their end with the Promised Messiah but stay attached to the Khilafat dispensation founded after his demise and this call to a contest is a standing invitation.

4. The Promised Messiah gave yet another exposition of this verse : "The religion that has the true content of God-consciousness in full measure and embodies duties of Divine worship in the most excellent manner, is Islam". (Philosophy of the Teachinngs of Islam P. 101).

5. He gave also the following meaning to it :

"Truly Islam means dedication of one's all faculties and powers as long as life lasts to the way of God so as to qualify for the inheritance of holy life". (Alhakam, Aug. 16, 1900).

6. Another explanation of the verse by the Promised Messiah runs thus : "The essence of Islam is : surrender by one of all his internal and external faculties in total at the portal of Allah in all humility". (A speech by the Promised Messiah and a letter on the subject of monoism).

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7. The Promised Messiah giving another explanation of the verse, observes :

"In the sight of Allah the true religion that can lead to salvation is Islam". (Alhakam Aug. 24, 1902).

8. He further observes : The measure of true Islam is that man attains through it an excellence of behaviour and becomes a prominent person". (Albadr, Nov. 14, 1902).

In the course of an exposition (neither a very detailed nor a too limited one) of these meanings I had pointed out to the members how a whole river of knowledge was here coursing on.

Since there are many more angles to it that have not

been covered, I propose to deal with some of these in the course of my address.

9. The Promised Messiah says in this behalf: "Islam means seeking to please God through observance of the commandments of the Holy Quran". Albadr, April 16, 1904).

The religion that God granted to Muslims and the law which is perfect are embodied in the Holy Quran ان الدين عندالله الاسلام therefore carries the message that if you want to win the pleasure of your God, and if you want to get close to Him, and if you want to establish a relationship of warm love with Him, then there is one and only one course.....follow the Holy Quran whole-heartedly and wholly and stand firm in the belief that all the provisions relating to our spiritual, moral, religious and temporal needs are posited in the Holy Book and that if we make use of these spiritual values and practise them, we can merit the favour of God. It is not necessary to delve into details.....our predecessors in their own way and the Promised Messiah in the light of his own eminence have done full justice to the subject in their books and addresses. The Holy Quran is a complete and perfect law and therefore it caters to all our spiritual requirements, points out all the ways that one must follow and teaches all that is necessary to earn the pleasure of God and makes clear to us everything, observance of which could incur His Di-pleasure.

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10. The Promised Messiah has explained the verse also in the ollowing words: "Islam means the attitude that does not deviate from the law laid down". (Albadr, March 13, 1903).

The first meaning was the observance of the course indicated. In the second explanation, it has been said (this meaning is teuth in the order set but this and the ninth meaning stand abreast) that no way other than that of the Holy Quran should be followed. There should be no innovation in belief, or worship, or practice. One should never step out of the Holy Quran and take to no course other than the straight path pointed out by the Holy Book and should not subject oneself to self-imposed hardships.

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Fighting Innovations

God had commanded some people before the advent of the Promised Messiah to fight against innovations in their respective areas. Innovations may extend to the whole of the Holy Quran. Some innovations have sprung up around prayer (Salat); They owe their origin to arrogance and satanic influences. Some innovations pertain to fasting and some to the Hajj pilgrimage and some have been super-imposed on Zakat. Satan did his best to infuse into the minds of some people ideas totally foreign to the spirit of the commands God gave us. The verse would in this context therefore mean that one should formulate no law outside the law that God has set for us nor make any additions to it. For, since the Holy Quran is in perfect shape before us, neither legally nor rationally speeking, an act or belief that does not find sanction in the Holy Quran, can lead us to God. If we are firm in our beliefs, dictates of common sense would endorse this stand.

In spite of it, many innovations gradually found their way into the beliefs and practices of Muslims. God has been raising reformers in the past 1400 years with the assignment of pointing out the innovations and shaking them off the truth with powerful strokes. They suffered opposition and persecution and were slandered and defamed. But since they were God's elect they shouldered the duty that had been assigned them steadfastly.

11. The Promised Messiah has added one more meaning to the verse : "Whatever befalls one in the way, he should not shirk it". (*Albadr*, Dec. 12, 1902)

It means that one has to face many difficulties, hardships and a lot of pain in the way of God. The Promised Messiah has thrown ample light on it in many of his works. There is, for instance, the hardship of law (Shariat). It is very desirable indeed that in order to attain) to a reflex-experience of the *Point of Praise* (Maqam-i-Mahmud) through the grace of the Holy Prophet, one should offer tahajjud (pre-morning prayer). If it is cold

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it is really an uphill task slipping out of warmth of the blanket. But (it is easy) when one does not mind the hardship solely for the pleasure of God and does his duty of worship in the hours of solitude, away from the gaze of the world with no other motive than winning the favour of God. Take the case of one who offers his prayers five times daily in the summer when one rarely gets enough time hardly more than 2½ hours, to sleep in the midst of urgently pressing calls on his time. Personally speaking I have hardly more than 2½ hours sleep during the night and can barely make it up by taking a short nap after morning prayer, though I am advised by some friends against it. They however have no idea of my circumstances. If I drop sleeping after morning prayers, I am afraid of falling sick.

There is also hardship in the observance of fasting and payment of *zakat* rate. There is for example a homesteader. His thoughts could run along these lines—"I kept awake many a night, I broke the sod, I watered the soil; when all others disported themselves under the shade of trees, I was engaged in the sun in thrashing the ears of corn and wheat, the provision God has made. I worked the whole day exposed to sun-beams. Now that I have earned the dough, should I hand it to some one else?" Satan readily insinuates "you made all the sacrifices. Why should you now expend it for the benefit of anyone else". But the homesteader falls to thinking in these terms—"God granted me the power to suffer this hardship and I now pray to Him to enable me to enjoy the benefits of my hard earned income, not only in this life but also in the hereafter and He alone can grant me my wish."

One has to bear a certain measure of hardship to reap advantage in the hereafter. If he has a clean heart, during the course of his engagement in farm-work in the hot weather, the verse "say, the fire of hell is hotter still" crosses his mind and he feels he should do something to save himself from it. If he makes up his mind in this behalf every advantage comes as a follow-up once it is resolved to win the pleasure of God and

under the circumstances, the sod-breaker faces the hardship of heat not to provide for his children but so dedicate the fruit of his hard-work to the service of God and to provide for himself in the hereafter a heaven of peace, a heaven of Divine favors a heaven of Divine mercies.

Natural Calamaties

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Apart from this type of hardship, there is the incidence of calamaties that man has to face in terms of the laws of nature devised by God the significance of which is understood by some and remains incomprehensible to others. As for instance, a man loses a young son. It is a calamity. Take the case of a farmer. He had stored up his cotton crop. It caught fire and heavy loss occurred. There are thousands of disasters of that type. Some visitations appear in the shape of typhoons, some in the form of rain and some in the shape of epidemics. At times it so happens that a marriage procession is on its way, a car accident results in the death of the bride or the bride-groom.

When a believer is faced with a disaster of this nature, he does not find fault with his Creator. Instead he extols the praises of God reminding himself that "we live for Allah and we must return to Allah". He feels that notwithstanding the hurt the accident has caused him, His Creator stands above reproach and His Praise and glory abide for ever, his body, his heart, his mind, his eyes have been so made by God that they all feel the pain over the loss of his grown-up son, but he says "we all are His and the deceased likewise belonged to Allah Who had been pleased to summon him to His presence. I too belong to Allah and must one day return to Him and if it please Him through His compassion He can reunite us in His heaven and it is not much of a sacrifice to wait for that union for a few years, within the pleasure of God".

There is yet another kind of suffering which comes from the opponents of Divine dispensations. A Muslim has to go through this type of tribulation. There is before us the case

of the companions of the Holy Prophet (blessings of Allah be on him and His peace). They were fewer in numbers and they were poor. They had no military training and had no arms not even good swords, nor horses. In fact they had nothing. The enemy thought he would make short work of the unarmed and help-less lot with his mighty swords. Then God made a pact with them - He told them that if they were prepared to bear their hardships for His sake, they will find Him at their back and that He will grant them victory in spite of their lack of arms, money and power.

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In short man has to go through a lot in the way of God. The Promised Messiah has laid it down that one should be prepared to take whatever comes to him in the cause of Allah. According to him, the Holy Prophet, as survey of his life shows, could not care less for his personal safety in the way of God. When the disbelievers attacked the Muslims in the Badr battle-field, the Holy Prophet did not stay behind in Medina. He was on the battle-ground with other Muslims and was the most marked target of enemy attacks, for the obvious reason that if he were eliminated there would be no need on the part of the enemy for any further ado - Islam would fold up instantly. Both the companions and history bear evidence to the fact that the Holy Prophet was under heaviest enemy pressure in the battle-ground and those who stayed around him were considered to be the bravest of his companions and Abu Bakr topped the list, and was therefore considered eminently suitable for keeping close to the Holy Prophet. The Holy Prophet however never took any precaution in the interest of his own personal security. He had no material equipment and what measures could he take anyway ?

The Promised Messiah has observed in this connection that since the Holy Prophet had totally dedicated all he had to the cause of Allah and his life and his death and breath and his worship were all an offering to God with the conviction that all was Allah's due which he was rendering back to

Him and he personally owned nothing, the Divine answer to him according to the Promised Messiah was "Allah shall protect you from people". He undertook to guarantee his safety and demonstrated to the world through His perfect power and exalted glory that He alone was his guardian and saviour. No enemy weapon prevailed against him. God preserved his life and his person and even his people.

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Revolutions in the World

Many changes took place in the world. It is true that Islam was wiped out of some countries. But satan never succeeded in achieving his objective of wiping out Islam from the entire face of the globe, neither in a temporal sense nor in the spiritual sense. For there have been at all times people among the followers of the Holy Prophet who, after gaining favour of Allah, have been keeping the flame of Islam burning in the light of the directions they received from Him and in the spirit of Quranic teachings imparted to them. At times they were in large numbers and at others a mere handful. But there has been no period in history when the good men of God were not keeping aloft the standard of Islam. How great is the security that the Holy Prophet was granted; He did not hesitate in offering sacrifices in the way of God and took no security measures in the interest of his person. He did not bear much love for his self. Therefore God bore great love for him. The true Divine grant that a man is favoured with is the spirit of total obedience and service, disposition to observe the commands, to keep off prohibitions and to cheerfully bear natural calamaties as well as hardships inflicted by the hostile groups, to accept without protest whatever betides one in the way of God. One should never ask like the people of Moses more courses of food than the one prescribed. The Khalifatul Masih II of blessed memory prescribed for us one-dish meals in the interests of our cultural development. Though it is true that in certain families, for some unavoidable reasons, more than one dish is served.

There are tremendous temperamental differences; some of our children have no stomach for meat. If there is more than one dish at the table I choose one that suits best my taste and disposition. One of our children does not care for meat and is partial to beans and potato hash. This is in a manner of speaking a kind of hardship.

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In brief, one should take whatever comes to him in the way of God with good cheer and should not grumble. Some people intensify their hardship through grumbling There are some who would not like to put themselves into any hardship likely to befall them in the performance of their duties of obedience and worship of the Divine and are not prepared to sacrifice their feelings in this behalf. God inflicts on them another type of sacrifice: A parent does not bother to train the child in the right attitude. He neglects it saying when the child will grow he will take to prayers and thus would not bother to wake him up in the morning. When God sees the parent is not willing to put the child to hardship to please Him, and the child thus becomes a sort of trial for the parents, He disdains the presence of this trial with them and takes away the child. The problems of midday sun and the morning sleep arise no more. It is obvious that those who put their foot forward in the face of mishaps that befall them in the way of God and go through hardships cheerfully, God saves them from greater mishaps and those who do not do so, He prepares for them other means of straighetening them. For nobody can win favour with God without going through trials, and without facing hardships and suffering. One must come across ordeals

12. The verse has also been explained by the Promised Messiah in these words: "Islam is a sort of death. Until one puts to death his selfish desires to attain a new life and does not walk, move about, hear and see with God, he is not a Muslim". (Vide *Alhakam* Jan. 17, 1967).

Here he observes that true faith lies in total obedience to

God, the Supreme, and in order to do so, one must sacrifice his personal desires and bring a kind of death on his self. And since God has said "ان الدين عندالله الاسلام" (in the sight of Allah), that is to say, when one inflicts death on his desires, He accepts the sacrifice. And when He accepts the sacrifice how does He react? Then the hands of the subject are no more his own, nor are his eyes any more his own, nor do his limbs remain his; his feelings have died and it is feelings that direct the motion of limbs. And when one inflicts death on his self for the sake of God, the result that he gets is that God says to him "O my servant, you put your passions to death for My sake and to win My favour, I grant yon hence a new life. Now you will speak through Me and hear through Me; now you will move your hand through Me and your feet will walk forth with Me and wherever they move they will be moving in My direction, for your self has been annihilated."

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Thus ان الدين عندالله الاسلام means in a sense that the self should be totally crushed and no desire, no self-asserting desire, should remain, and all personal feelings should become subservient to God, should be made an offering to Him and be surrendered under His feet.....a death should overule and the subject should expect from God a new life in return.

In short, when we ponder the explanations of this little piece of a verse of the Holy Quran given by the Promised Messiah, in respect of their depth and their comprehensiveness, we are forced to say "Blessed be the one who taught and the one who learnt".

May God grant that we became pupils of the Promised Messiah in the true sense of the word.

There are still two more explanations of the verse that remain to be taken up but since I am not yet feeling in very good health and besides it is rather warm, I leave off here.

Eng : N. R. A. G. Soofi

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Living Signs of the Living God

Khalifatul Masih III in the eyes of an Observer

Maulvi Muhammad Yaqub Khan, Editor of the 'Light'. English weekly of the Lahore group of secessionists visited recently with the Khalifatul Masih III and recorded in a letter to Alfazl (Rabwah) his impressions:

> "At the instance of a gentleman very close to me, I made up my mind to avail myself of a meeting with the Imam (leader) of the Rabwah Ahmadiyya Community. Accordingly I set forth one day. I learned that the Hazrat was putting up at the Rest House in Bourbon, a suburb of Murree. We made straight for the place seeking guidance on the way about the route. When the Hazrat received the intimation, he came out of his chamber. As I espied him coming, at the sight of his bright face, I had the feeling as if the moon of the spiritual firmament had risen on the horizon. At the same time I felt an urge to congratulate my Ahmadi friends of Rabwah Community on the Divine gift to them of such a high-placed leader. In order to carry out the wish, I could not think of a better channel than craving the hospitality of the columns of *Alfazl* and it is through its favour that I am writing these few lines.
>
> "Thank God that the plant of Ahmadiyyat is still bearing fruit and is turning out such personalties as a single glimpse of them fills a man's heart with the light of faith. The Promised Messiah (peace be on him) had great expectations of his children...that they would play a tremendous

role in the progress and expansion of the Movement. Hazrat Hafiz Mirza Nasir Ahmad is certainly one in whom these expectations are finding fulfilment, and I firmly believe that by the grace of God, during his Khilafat, the Ahmadiyya Movement will gain great ascendency.

"The man of the contemporary age is in search of a living God and a look at the face of Hazrat Hafiz Mirza Nasir Ahmad gives one the feeling that a living God is there.

"My sentiment that lies behind these lines is to extend to the Ahmadiyya Community my congratulations on Allah's gift to them, through His grace and mercy, of such a leader whose person is far above any hypocrisy. I have seen many religious leaders who devote six days of the 7-day week to the make-up of their cloaks, headwears and beards. Here I found, in total reverse, utter simplicity, the soul of true spiritual life—make-up and synthetic touches were wholly absent from around his person. It is therefore that a glimpse of his face alone can infsue the light of faith in a man. The Hazrat told me the questions people put to him during the course of his European tour and he also told me his answers to them. But I believe that the secret of the success of his tour lay in his own personality. The people of Europe are astute face-readers. A countenance radiating so much tranquility and so much holiness that I have seen in the face of the Hazrat is in itself the most effective message to Europe.

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Muhammad Yaqub,
June 29, 1968.

The publication of the above letter created feelings of

dismay and anger in the Lahore group—dismay because one of their top-men had expressed renewal of faith in the Promise that Promised Messiah had foreseen through Divine light in his children and their children.....anger because their own right-hand man had so suddenly brought home to them the tragedy of disparity between their "cultured" beliefs and the historic content that the Rabwah stand represented in its original shape, purity and extent.

"Maulvi Muhammad Yaqub Khan, in another letter, addressed to the Editor, Alfazl, disposes of the criticism levelled at him. It reads :

"My statement appearing in your esteemed journal giving my impressions of my meeting with Hazrat Mirza Nasir Ahmad has created a wave of sorrow and anger in the circles of the Lahore Community and I am being pressured from all directions to make a clarification. The word clarification used in this connection means "contradiction". Some of my friends have even suggested a "reasonable" explanation—that I had been forced by some friendly people or had succumbed to some influence. In order to meet this demand, I am sending this statement :

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> "I want to make it known that the statement I had written, rather dictated, was not made under any external influence or pressure in any manner and my personal impression was that a Divine controlling power had made me write that declaration.
>
> "From Lahore circles a voice has arisen calling for my dismissal from service. All I want to say in answer to it is that even if I were removed (from service) the impressions engraved on my heart cannot be effaced.
>
> "I had no exchange with the Hazrat in regard to beliefs. My beliefs are the same as they were.

There has been, however, the addition that every one of the progeny of the Promised Messiah is a Sign of Allah and the heavenly blessings he had brought have passed on in heritage to his children. The illumined and tranquil face that Hazrat Mirza Nasir Ahmad has is also due to the fact of his being of the progeny of the Hazrat (Promised Messiah) and the Hazrat's (Promised Messiah's) prayer about his generations 'May they be full af foliage and fruit and may they be friends of Allah,' is finding its fulfilment to the very letter."

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Prayers of the Holy Quran II

رب انی اعوذبک ان أسئلك ما لیس لی به علم - و
الا تغفرلی وترحمنی اکن من الخسرین -

(1) My Lord I take refuge with You that I ask of You what I have no knowledge of and if You do not forgive me and have mercy on me I shall be among the loosers.

فاطرالسموات و للارض انت ولی فی الدنیا و الاخرة
توفنی مسلماً و الحقنی بالصالحین -

(2) Originator of the heavens and the earth, You are my Protector in this world and in the world to come, make me die resigned to You and join me to the righteous.

رب اجعلنی مقیم الصلواة ومن ذریتی ربنا و تقبل
دعاء- ربنااغفرلی ولوالدی وللومنین یوم یقوم الحساب

(3) My Lord ! make me an observer of the Prayer and my children too. Our Lord ! Accept my supplication. Our Lord forgive me and my parents and the believers, the day the reckoning shall take place.

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اللهم مالك الملك توتی الملک من تشاء و تنزع الملك من
تشاء و تعز من تشاء و تـضـل من تشا ء بیدک الخیر -
انك علی کل شئی قدیر - تولج اللیل فی النهار وتولج
النهار فی اللیل - تخرج الحی مـن المیت و تخرج
المیت من الحئی و ترزق من تشاء بغیر حساب -

(4) O God Lord of Sovereignty, You grant the kingdom whom You will and You seize the kingdom from whom you will. You exalt whom You will and You abase whom you will. In

Your Hand is the Good. You are powerful over everything.

You make the night enter into the day and You make the day enter into the night and you bring forth the living from the dead and you bring forth the dead from the living. And You provide without reckoning whom You will.

ربنا لا تجعلنا فتنة للقوم الظالمين ونجنا برحمتك من القوم الكافرين

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(5) Our Lord ! make us not a source of trial for the evil-doing people and deliver us by Your mercy from the unbelieving enemy.

بسم الله مجريها و مرسها ان ربى لغفورالرحيم

(6) In God's name is its coursing and its berthing and my Lord is the Most forgiving, the Compassionate.

ربنا لا تجعلنا مع القوم الظالمين

(7) Our Lord ! place us not with the unjust people.

رب اغفرلى و لاخى و ادخلنا فى رحمتك و انت ارحم الراحمين

(8) My Lord ! Forgive me and my brother and admit us to Your Mercy and You are the Most Merciful of all those who are merciful.

ربنا افتح بيننا و بين قومنا وانت خيرالفاتحين

(9) Our Lord ! Judge openly between us and our people and You are the best of Judges.

ربنا افرغ علينا صبراً و توفنا مسلمين

(10) Our Lord ! pour out on us steadfastness and make us die obedient to You.

رب ارحمهما كما ربينى صغيرا

(11) My Lord ! have mercy on them both for they brought me up when I was small.

Eng : A. G. Ahmad

Letter from America

Slaves shall be free

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The British industry, the French oppulence, Danish and Dutch prosperity, Spanish and Portuguese economy and American affluence, in short, the Whiteman's Empire was built less on hard work, or inventive genius, on scientific knowledge, or ampleness of opportunity, on abundance of material resources, or guallibility of common man but more on inhuman passion for acquisition, on barbarity of conscience, on heartless oppression of the weak, on the sighs, tears, groans and bones of the exploited, in short, on forced labor, the labor, toil, hardships and sufferings of slaves, stolen, captured or kidnapped from Africa.

This is a long story of atrocious cruelty carried on for hundreds of years, legally, openly, avariciously, with an eye to profit, with a heart set on economic ability to enjoy life and its fruits, wine and women. It is a story of the appaling misery of the black races, their moral degradation, their physical helplessness, their suppressed anguish, their cold sighs, their pitiless deprivation, their hopeless captivity.....a story no human pen can ever fully write. It can be written only in letters of flame and across the necks of the slavers.

First Black Slaves

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It all began in the sixteenth century; the first black slaves are known to have been seen in 1501 in the Western hemisphere... in Haiti. They were brought by Spaniards. This trade in human beings lasted until the beginning of the twentieth century, the so-called century of enlightenment.

How many Africans were really delivered on the soil of their masters in sound body or in a condition well-removed from imminence of death that generally claimed the emaciated victims, while yet in transit is hard to tell in accurate figures. But a

moderate estimate would put their number at twenty million. Twenty million could be easily said to have died on the way, in despendency or of disease or of hunger, or under the lash or due to drowning, sometime preferred by the slave but often at the hands of the captains.

Another twenty million must have perished fighting for their freedom in their homeland. And yet another 20 million in grief at the loss of their dearest ones stolen by the foreign captor.

Conditions in Africa

Africans were a divided lot, scattered over long stretches of land, thick forests, sandy arid deserts and swelling rivers dividing them as much as tribal strains and wars. They spoke more than six hundred languages.

The coastal areas were advanced in agriculture, in medicine, in sculpture, in codes of law, in culture. They built empires with metropolitan towns like Timbuktu and Benin, with broad streets shaded by rows of trees and brick-houses polished to shine like marble. The Empire of Ghana alone had a standing army of two hundred thousand warriors. The country was connected by highways with rest-houses for caravans. The kingdom of Ghana was later called Mali by its ruling Mandingo tribals.

When Europeans set foot on the African soil for slave-catching, the African Kingdoms were on the decline following the expulsion of Moors from Spain through organized country-wide Genocide of Muslims.

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How it started

The whole-sale importation of African slaves to America was the idea of Bartolime De Las Casas, Christian Bishop of Chiapa, Mexico. He suggested to king Charles V of Spain in 1517 that Africans would be better farm-hands than Red Indians, being much hardier and more tough. Spain found the trade a gold mine. Soon other nations joined the racket. Then started the longest, the savagest, the most unscrupulous forced migration of a sorrowing mass of humanity from one continent to the other, the largest yet known to history, continuing over centuries.

The first traders, however, in human slave traffic, were the Portuguese. They had been granted exclusive rights in the African continent by the Pope in 1493. They built forts on the Gold Coast with broad battlements and high towers mounting hundreds of cannon and protected by moats. Inside was provided a huge dungeon to hold one thousand slaves. That the black man was a prizecatch was the general belief, as he far excelled the Red Indian in work output and was no health risk; it was even held that unless he should happen to be hung, a black man would never die.

Of the five main groups of Africans.....the Pygmoid, the Bushmanoid, the Caucasoid, the Mongoloid, the so-called Negroid, the last-named formed the majority of captives. They were Malagasies of Madagascar and Bantus from Kenya and Mozambigue, the Fulani, the Wolf of the Felup from Senegal and Gambia, the Mandingo, the Yaruba, the Hausa, and the Ibo from Nigeria, the Fanti and Ashanti from Gold Coast, Bantu speaking slaves from Angola and Congo. Most of the slaves came from advanced tribes. Too proud to take orders were the Ashanti and too sensitive to live as slaves were the Ibo. Suicides were very common among them.

The Fulani were Muslims, with long hair, light complexion and had some zest for learning Arabic. The Mandingo were averse to hard labor and being considered neat and cultured, were employed as 'boys' in the masters' parlour and her ladyship's budoir. The Fanti and the Ashanti were known for their courage and hot temper and described by one White official as "born heroes" and that "there never was a rascal or coward of that nation".

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Queen a partner in slave trade

Traders-in-Salvery were slick merchants, adventure loving youngmen, cut-throat sailors. money-raking financiers, worthy patriots, valorous captains, even a Queen did not deem it below

the glitter of her throne to make an easy shilling from the sale-proceeds of piracy.

Sir John Hawkins, a hero of the naval battle that ended in the defeat of the Spanish Armada, stole slaves from Africa, sold them in Haiti and in exchange brought back sugar and hides and made money on the imports. In his first exploit as a slaver, Hawkins was told, Queen Elizabeth had called down on him "vengearce from heaven" Hawkins managed to get an audience with the Sovereign and showed Her Majesty the balance of profit the venture had brought him. He next begged for royal patronage and offered in return a share in theft. The Queen beamed back assent. This happened in or about 1526. By the middle of the seventeenth century, the Enlish were up to their eyes in the slave trade. They needed cheap and virile labor for their sugar colonies in the West Indies. The Company of Royal Adventurers launched by the Duke of York, built a chain of forts on the Guinea Coast. The label was changed later and the Royal African Comapny took up the thread, making a 300 per cent profit just in twenty years-from 1680 to 1700.....English ships alone had transported some 300,000 Africans as slaves. In the seventeeth century over 3 million Africans were shipped to the American soil. Payment for slaves was made in silks, rum, muskets, gun-powder, hats, glass beeds, knives, calicoes, wollen goods, brass ware and linen, all of a cheap quality manufactured in Europe. As traffic in slavery grew, so did the development of industries in the West particularly in England and France, to meet the spiralling demands for the tawdry products.

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The manufactnre of fetters, slave-chains for vessels and fetters and handcuffs and collars and mouth-openers bacame a roaring trade in England where shop-windows in big towns displayed the signs "Silver-locks and collars for Blacks and Dogs". Birmingham, Sheffield and Lancashire rose to seventh heaven. London, Liverpool and Bristol grew big slaver-shipper ports. Ladies of English aristocracy sported liveried black boy and a liveried monkey, one on either side, as a mark of distinction.

Packed in holds like spoons

The slaves were branded the mark of the buying company with a red-hot iron across their breasts, both men and women, the latter a bit tenderly. Then they were loaded into ships where they were herded into the six-foot wide deck space "spoonwise", with no room to move or sit up, in rows "like books on a shelf". The men were shackled in pairs, the right wrist and ankle of one to the left wrist and ankle of the other forced to sleep on wooden floors. According to an account given by James Berdot for, some six to seven hundred were packed in holds in hot temperatrue and intolerable stench. Reverend John Newton, one time pirate captain, observed "every morning, perhaps, more instances than one are found of the living and the dead fastened together. Since their hatches were closed for the night, they could not move out to ease themselves and wallowed in their own excument. Stench and heat became often unbearable. Sickness would invariably breakout. Reverend Newton composed the famous hymn. "How sweet is the name of Jesus" while he was expecting a parcel of kidnapped slaves. Prudently enough he did not read it to the captives and would not therefore know their reactions. According to Dr. Falconbridge, the deck floor was so covered with blood and mucus which proceeded in consequence of the flux, that it resembled a slaughter-house.

The slaves were served two scanty meals daily - one in the late afternoon and one in the forenoon. The morning meal was followed by a dance forced under the threat of cat-o-nine tails. The slaves obeyed, dancing to please their masters until their wrists and ankles were bruised. The women were to keep up the spirit with singing. They chanted songs of sorrow, in memory of their homeland, songs of loneliness, of fear of the lash, songs of hunger and songs of the dear ones left behind that they will see no more.

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Slaves poisoned and jettisoned

Fever and fluxes carried off considerable numbers of the captives. They were thrown overboard, sometime the dead and alive

together, if the disease could not be controlled and in sheer revenge or in time of scarcity of rations. The captives themselves cared little for life and many would die of a fixed melancholy. Some just leapt over-board with joy written large on their faces as they hit the sea, in the belief that after death they would be returning home. When the captives were brought to be loaded into the ships they would lie on the ground "clutching" at the soil, at the sand of Africa. It was home and they would not part with it if they could. On board the slave ship, every day, a few were found dead in the morning. They had "willed themselves to death". According to Dr. Wilson, fixed melancholy accounted for the death of two-thirds of the slaves carried by the *Elizabeth*. Small-pox also took its toll. *The Bristol*, another slave ship, lost half of its human cargo through small-pox. The *Nightingale* suffered 150 deaths it had started with 250 slaves. High mortality rate was due to dysentery. Some of the slaves were no more than mere skeletons on landing. Many died within a few days and a considerable number were left in the streets to feed for themselves. Survivors among them were rare. One J.G. Stedmon, an officer in Scots Brigade writes an eye-witness account of a parade of slaves after they were unloaded on the soil of their future servitude. "The whole party was a resurrection of skins and bones risen from the grave or escaped from the Surgeon's Hall".

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When the slaves were sold and taken away by their new masters, in separate groups to unknown destinies and equally unknown destinations, they moaned in terror ; some even lost their minds.

Generally, however, the slaves who were too weak to be nourished back to life were jettisoned. One Captain Collingwood threw overboard a good lot of slaves not because they were too sick to survive, but because he feared shortage of water and decided that by tossing them into the sea, being a legal jettison, covered by insurance, the owners and the captain stood to gain ; the slaves too would benefit, as they would die a quicker death by drowning than by lingering in a wretched state.

The French captains went a step further. Even their

English counter-parts would not go that far. One French ship is said to have poisoned his slaves ; only 20 out of 500 were spared, the excuse being shortage of provisions or outbreak of sickness.

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Hard lot in America

The slaves were put to hard work of every type by their masters, at plantations ; they ploughed the and built roads ; they hauled heavy loads ; they hewed mountains ; they tended cattle and they brought the harvest 'home'. Their new masters kept them in awe of the lash and had them belaboured with utmost cruelty. They never bothered to know their background or their family standing or their religion. Muslim captives were laughed at prayers. Among them were Queens and Princes and scholars. They were so thorughly brainwashed that they knew neither language nor their tradition nor their history in the course of a few generations. Christianity and Christian names were clamped on them on pain of severe physical torture. One Queen was forced to lay with a man-servant. One scholar Job Ben Solomon, (Ayub bin Sulaiman) a Fula, wrote a letter in Arabic while in captivity. The letter was referred to-Oxford and Job soon found himself in England where he was interviewed by Sir Hans Sloane and won great esteem. He was also presented at the court of St. James and later allowed to go back home.

In fear of lynching

The bondage of the black man in America grew stiffer as time passed by. He was to be kept as an inferior at a low level-unworthy to aspire for higher life or luxory which it was instilled in his mind was the exclusive privilege of the White race. Even a look at White women, the goddess of her hus-husband, could cast a blackman his life. On mere suspicions hundreds were lynched to death in public view. The ghastly spectacle of the victim writhing in agony and of his relations, his wife, his brethren and sisters watching the gruesome barbarity in horror. This inhuman practice continued for over a century, in most cases providing a diversion to the youngsters of the

White farm-owners.

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Slaves hit back

The Muslim slaves were as terrorized as others, the "heathens" and the Christians. They dared not profess, still less practise openly their religion. But the suppressed voice of faith found, through the agony of helplessness, an outlet in songs, songs of deep and searing anguish, and in music particularly jazz, which has now become the American blackman's special field. It has invariably a note of deep melancholy rising from the depth of heart where lies embedded an inherent despondency. It is the dialogue between a blackman and his soul, an exploration in the dark recesses of utter and black mental loneliness that was his earliest and saddest experience when he was forcibly removed from his homeland in shackles and chains. The American blackman is also exceptionally good at boxing. It is not just because of his muscular strength and great reserves of energy that he can pack fine punches but chiefly, though unconsciously because of a deep urge in him to hit back, hit hard and hit home.....a hidden anger, an inarticulate desire, a compelling drive to avenge, to be on top. And it is exactly that sense of deep grievance that has now made him sensitive even to oblique demands suggestive of authority. He is an utter, open and proud rebel. He breaks the laws as easily as heads-not because he is vicious or delinquent but because he hates authority-it has been his undoing; it was used to push him around, to whip him into servility, to kill his personality. He wants to be respected and to be treated as a VIP. At times he readily responds to the call of the rabble-raiser, to a bloody riot, to loot and arson. It is not as a killer, not as a thief, not as a sadist, but as a iconoclast. as an idol-breaker that he takes to smashing up an image, the image of the slave-Master, the image of the cat-o-nine-tails, the whip that ensured his bondage, the image of the chains that pinned him down in dust.

Tearing apart America

Looking back into what the slaves went through on planta-

tions, one hardly wonders at the black mass frenzy that tore up 85 towns in 1967 and 115 towns in 1968 in U S A. According to Sir Homs Sloane they were punished for major crimes by "nailing them down on the ground with crooked sticks on every limb and then applying the fire by degrees from the feet and hands, burning them gradually up to the head, whereby their pains are extravagant: for crimes of a lesser nature Gelding or chopping off half of the foot with an exe. Their punishments are suffered by them with great constancy. For running away they put iron rings of great weight on their ankles or pottochs about their necks which are iron rings with two long necks rivetted to them or a spur in the mouth. They are whipped till they are raw; some put on their skins pepper and salt to make them smart, at other times, their masters will drop melted wax on their skins".

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That was how they were treated in West Indies. On the colonies they were needed for rice, sugar, tobacco and cotton plantations and they were needed in growing numbers as cash crops yeilded huge profits forming the foundation of the burgeoning New World wealth. After 1713 the average number of slaves stolen from Africa annually was a hundred thousand.

They were not treated in the mainland as bad as in the islands but no better than horses and oxen, in many ways worse than horses, though. Trade in slaves was brisk. Pirate captains made big money. They were all over Africa giving out rum and arms to African kings to keep their palace life flavored with liquor and their arsenals well-stocked with weapons. Rum was so much in demand that Rhodes Island alone had more than 30 distrilleries engaged in processing the poison by the barrel. When in 1763 the British Parliament cut the duty on molasses, an item never collected, into half and pressed collection, the Rhode islanders were not prepared to oblige and in a protest note warned of the dangers the measure, if carried out, would entail: "Formerly the negroes upon the coast were supplied with quantities of French brandies; but in the year 1723, some merchants in this colony first introduced rum there, which, from

small beginnings soon increased to the consumption of several thousands hogshead yearly; by which the French are deprived of the equal quantity of brandy. This little colony, only, for more than thirty years past, have annually sent sails of vessels to the coast, which have carried about 1800 hogsheads of rum, together with a small quantity of provisions and some other articles which have been sold for slaves, gold dust, elephant's teeth, cramword etc. The slaves have been sold in the English islands, in Carolina and Virginia, for bills of exchgnge". Continuing the Rhode Island representation said, "This distillery is the main hinge upon which the trade of the colony turns and many hundreds of people depend immediately upon it for subsistance. These distill houses, for want of molasses, must be shut up, to the ruin of many families, and of our trade in general; particularly of that to the coast of Africa, where the French will supply the natives with brandy, as they formerly did. Two thirds of our vessels will become useless, and perish upon our hands and what must very sensibly affect the present and future navel power and commerce of Great Britain, a nursery of seamen, at this time consisting of twenty-two hundred, in this colony only, will be, in a manner, destroyed".

A cheating game

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Rhode Islanders were not content with making money on straight rum and used to mix in the contents a fair quantity of water. Simeon Peter, a Bristol shipowner, can be cited as an example. He instructed his captain William Earle to "make trade with the Blacks and little or none with the white people". He further advised him to water his rum as much as possible and sell as much by the short measute as you can". The little colony produced many monsters and ,'enslaved more Africans than any other colony in New England" and "was built on the blood of black slaves". Rhode Islanders were not the only oil merchants given to cheating the black man. The slave-captains as a rule played at the game. According to the testimony of James Towne, a carpenter engaged on the slave-carrying vessels, the slavers "used different weights to which they gave the same appearance

by casting a stone and piece of lead alike in brass. I had such weights myself and used them in dealing for wax, teeth etc., by order of my commanding officer whom I repeatedly saw do himself".

The muskets the white slavers sold to the Africans were of such cheap material that the cartridge and the barrel generally exploded simultaneously, leaving the shooter minus his thumb and couple of fingers. The duds came to enjoy the well-deserved reputation of killing "more out of the butt than the muzzle".

These tricky games did not gain the Europeans a good reputation. Whenever an African was suspected of cheating, he would hiss back, "Do you take me for a White man"?

Mutinies, a recurring feature

The captives were far from dumb and docile. They did not accept their fate cheerfully. The slavers were in constant apprehension of revolts and accordingly took precautionary measures. Captain Thomas Phillips observes in this behalf: "When our slaves are aboard we shackle the men two and two while we lie in port, and in sight of their own country, for 'tis then they attempt to make escape, and mutiny; to prevent which we always keep sentinals upon the hatchways, and have a chest full of arms ready loadon and primed, constantly lying at hand upon the quarter deck, together with some granada shell; and two of our quarter-deck guns, pointing at the decks thence and two more, out of the steerage, the door of which is always kept shut, and well barred; they are fed twice a day, at 10 in the morning, and 4 in the evening, which is the time they are aptest to mutiny being all upon deck; therefore all that time, what of our men are not employed in distributing the victuals to them, stand to their arms; and some with lighted matches at the great guns that yawn upon them".

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Notwithstanding such elaborate preparations, hundreds of mutinies took place aboard slave-carriers; some were successful

and even the unsuccessful inflicted heavey carnage. The spirit of revolt still did not die. Neither cruelty nor fear of certain death could put out the torch of freedom. Even in the mainland the urge for emancipation found expression through violent uprisings and continues today at a mass scale through marches, processions, protest demonstrations, riots, arson, loot, open defiance undisguised distrust.

They loved their homeland

The Africans loved their freedom as much as they loved their country. "The negroes are so wilful and loth to leave their own country, that they have often lept out of the canoe, boat and ship, into the sea, and kept under water till they were drowned, to avoid being taken up and saved by our boats, which pursued them; they having more dreadful apprehension of Babados than we have of hell", wrote one slaver.

The slaves did not hold a very high opinion of white men and in fact had come to fear them as some sort of cannibals, with horrible looks, red faces and long hair". Lieutenant Mathen says "I have seen some of the poor wretched beings so terrified with apprehension of their expected fate as to remain in a state of torpid insensibility for some time". Though according to him there were also others who appraised whiteman "with amazement but without fear, examined his skin and their own, opened his breast, and felt whether the hair on his head was fast or not, and frequently burst with laughter at his uncouth appearance".

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Black men born of different species!

Holding prisoners in bondage and treating them as chattel had been an established practice in the Middle Ages. The institution was born of incessant wars making men hard of heart and devoid of scruples. When the Whiteman started colonization of the New World, the native population—the Red Indian—had to clear out to make room for the new adventurers. Since Red Indians did net prove tractable enough, the Irish and the Scotch

were enlisted as indentured servants. But some people had qualms about keeping Christians in bondage. Apart from legal justification, a moral basis had to be found. The black man from Africa was the next choice but again there was a snag-he was a human being. The Church solved the problem with the Bible showing the way. Bishop Berkley enthusiastically laid down that the black men could not be permitted access to the sacraments, being creatures of another species. He had no Biblical references to buttress his stand but there were others who came forward with the finding that blackmen were heathens descended from Canaan on whom his father Noah had laid a curse "And he siad, cursed be Canaan: a servant of servants shall he be unto his brethern" Genesis IX-25. "And Both the bondmen and the bondmaids, which thou shalt have, shall be of the heathen that are round about you: of them ye shall buy bondsmen and bondmaids". (Leviticus XXV-44) allayed all misgivings furnishing a solid moral vindication of trade in human merchandize and with good conscein**ee** too.

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By 1706 all the American states legislatures had legalized trade in blackmen, forbidden white and black inter-marriages and recognized the sub-human level of the dark race which, as time rolled on, marked the boundries that separated the two in the right of the one not only to enjoy certain privileges but to deny the other any basis for higher aspiration, sch as share in the administration of the country or even the right to speak on the same level or live in the same neighborhood, or study in the same school, or pray in the same Church, or ride the same bus or eat in the same restaurant, or stay in the same hotel.

Washington D.C. A. G. Soofi

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Book Review——

Islam and Christianity :

Major Abdul Hamid

CARLTON PRESS INC 84 Fifth Ave : New York City II, N.Y. U.S.A.

In the Promised Messiah all the religions found their expected redeemer - Hinduism, Buddhism, Judaism, Zoroastrianism, Christianity and Islam.

He appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian. His message was one of unity—unity of God and unity of man in Islam, the true, the abiding religion, the religion that epitomized the basic ethics of all revealed religions.

Major Abdul Hamid, a former missionary of Islam to America, has, in his book, *Islam and Christianity*, elaborated the similarities between the two dominant religions of today, emphasizing in the context of scriptural testimony, the common ground and the common hope and the common promise that makes Christianity the preamble and Islam the climax of a revelational process that completes the picture in the person of the Holy Prophet Muhmmad, interweaving Christianity with Islam, making it an integral part of the perfect faith revealed in the shape of the Holy Quran.

The book should provide a rewarding study both to the scholar and the layman alike—the scholar will find ample evidence of man still believing in a revealed religion and God still not only far from dead but the only living reality mocking at the childish immaturity of the scientist through His spoken word and through direct interference in human affairs, as much at the individual as at the international level ; the layman will readily understand that the Gospels of Christ were an unfinished story, a prelude to the great promise of the appearance of 'the Prophet'. He will, at the same time, realize how far behind the march of God has he been left in this life, through the massive propaganda and ponderous paraphernalia of the Church.

A.G.S.

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